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DIVINE MISCELANY,

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Scriptural Narrative ;

WHEREIN

Is display'd the immense Brightness
of the Sun of Righteousness, Conducting
his Church encounter'd hitherto with
unspeakable Difficulties, and placing
King GEORGE on the Throne of these
Kingdoms ; Whereby are defeated the
Mischievous Designs of our implacable
Enemies.



L O N D O N :

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(Price Six-pence.)

THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

BY

JOHN BURNET

OF THE UNIVERSITY OF OXFORD

IN TWO VOLUMES

LONDON

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1704

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T O T H E
R E A D E R.

I Take it (*Christian Reader*) for a daring Presumption in any Man to pretend to give us an Epitome of the sacred Scriptures ; for if we suppose that those Things which Jesus did should have been Written every one, that even then the World it self could not have contain'd the Books that should be Written.

How then can we suppose, or conceive, that all those Things which were spoken and written by the Holy Men of God, who spake and writ as they were moved by the Holy Ghost, 2 Pet. i. 20, 21. are, or can be fully comprehended by all, or any of the Saints on this side Heaven ? Which things the Angels desire to look into, and the Spirits of Just Men made perfect, shall with an Holy Extasie of joy contemplate to all Eternity.

Nevertheless to give a brief Account of some Things relating to, or included in the Scriptures, and previous to that Discription of the Church
herein

herein after particularly expressed, may, I conceive, be serviceable to the publick, especially, if we hear what the Lord therein saith to his Church, and what he requireth at the Hands of all Christians, both for the matter of Faith and of Practice; and that both in general and particular Duties, wherein they are fully directed what to follow, and what to avoid. And as it is written, There is none other Name given among Men whereby we must be saved, but by the Name of Jesus: So neither is there any other Rule but that of the written Word of God to direct us unto him who is the Way, the Truth, and the Life. And as many as walk according to this Rule, Peace be on them, and Mercy on the Israel of God.



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DIVINE MISCELANY,

O R,

Scriptural Narrative, &c.

NO sooner did proud Lucifer assay to be like the most High, but Vengeance pursued and overtook him ; yea with such mighty violence was that Arch-Traytor cast down from Heaven, *2 Pet. 24.* that he rebounded (as it were) and liting upon the Tree of the Knowledge of Good and Evil in the midst of the Garden of GOD, espied, and gazing with surprize, but with an evil eye, upon the Noble Stature, and Beauteous Excellency of Man, made in the Image, after the Likeness of GOD, maliciously strikes at him, and at once defaces the Divine Image, expecting him suddenly to go down to the Chambers of Death, and there to be with him for ever : To allude to the Words of

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that mock *Samuel* spoken to *Saul* in the day of his distress, under the dereliction of God, **1 Sam. 28. 15, 19.** *To morrow (saies he) shalt thou and thy two Sons be with me, i. e. ye shall be slain, and so no longer be amongst the living, but with me amongst the dead.* But behold! the marvelous disappointment of the wicked one, when Infinite Goodness, and astonishing Love, exceeding the exceeding sinfulness of Sin, not only made way for *Adam's* escaping the Damnation of Hell, rescuing him out of the Snare of the Devil; but in the promised Seed, **Gen. 3. 15.** gave him, and in him all sincere Believers Absolution, and therein the Pledge of his Eternal Favour, until Mortality should be swallowed up of Life, **2 Cor. 5. 4.** Nevertheless the Lord God sent forth the Man from the Garden of *Eden* to Till the Ground from whence he was taken, having said to him before, *Dust thou art, and to Dust thou shalt return.*

And after that *Cain* had slain his Brother *Abel*, *Adam* knew *Eve* his Wife again, and she bare him a Son, and called his Name *Seth*; and to *Seth*, to him also was born a Son, and he called his Name *Enos*: Then began Men to call upon the Name of the Lord.

Thus the Prime Patriarch surviving (I presume) the Mother of all living, dies at last, and his Genealogy under the Character of the Sons of God, saw the Daughters of Men,

Men, that they were Fair, and they took them Wives of all that they chose. There were Gyants in the Earth in those Days. And also after that, *viz.* after that Age, when the Sons of God came in unto the Daughters of Men, and they bear Children to them, the same became mighty Men, which were of old, Men of Renown; which Words may seem to be emblematical, or serve at least for an Hieroglyphical description of the wickedness of Man, which God saw was great in the Earth, until the Flood came and swept them all away, save *Noah* and his Family, wherein the early Villainy of *Ham* the Father of *Canaan*, impiously scoffing at his Father *Noah's* Nakedness, brought a Curse upon himself, in the Person of *Canaan*, a Servant of Servants with all his Progeny, finally devoted to utter destruction.

Of this accursed Generation, went forth that wicked Crew to Build the City and Tower of *Babel*, as if they meant to vie with Heaven, and to fortify themselves against the Most High; or else design'd to Domineer and Tyranize over all Mankind: But to curb the insolence of those daring Rebels, the Lord (speaking after the manner of Men) came down to view their Works, and deriding their Presumption in that their foolish enterprize, confounded their Language, and scattered them abroad upon the face of all the Earth, and they left off to build the City. B 2 After

After this, the God of Glory appear'd unto *Abraham*, and said, *Get thee out of thy Country, and from thy Kindred, and from thy Father's House, unto a Land that I will shew thee*, Gen. 12. 1. Acts 7. 2, 3. And he went out, not knowing whither he went, Heb. 11. 8. And the Lord appear'd again unto him, and said, *Unto thy seed will I give this Land*, Gen. 12. 7. and 15. 7. And God spake on this wise, that his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years, Gen. 15. 13. Acts 7. 6. And he gave him the Covenant of Circumcision, that he might be the Father of all Believers, Rom. 4. 11. And so *Abraham* begat *Isaac*, and Circumcised him the eighth day; and *Isaac* begat *Jacob*, and *Jacob* begat the Twelve Patriarchs. And the Patriarchs moved with envy sold *Joseph* into *Egypt*; but God was with him, and gave him favour in the sight of *Pharoah*, who made him Governour over *Egypt*, and all his House. Now there came a Dearth over all the Land of *Egypt* and *Canaan*, and great Affliction. But when *Jacob* heard that there was Corn in *Egypt*, he sent out Ten of his Sons first: And at the second time, *Joseph* was made known to his Brethren. Then sent *Joseph* and called his Father *Jacob* to him, and all his Kindred, Threescore and Fifteen Souls. So *Jacob* went down into *Egypt*, and died, he and the

the Patriarchs, and all that Generation; But when the time of Promise drew nigh, *Deut. 34. 4.* which God had sworn to *Abraham*, the People grew and multiplied in *Egypt*, which so enraged the Devil, that he stirs up a new King in *Egypt*, that knew not *Joseph* (supposed to be *Busris* a Savage Tyrant) to suppress them. The same dealt subtilly with them, so that they cast out their young Children, to the end they might not live: In which time *Moses* was born whom God made Ruler over *Israel*. And after that the Lord had with an high hand brought the *Israelites* out of *Egypt*, they passed through the *Red Sea* as by dry Land, which the *Egyptians* essaying to do were drowned, *Heb. 11. 29.* And about the time of Forty years suffered he their Manners in the Wilderness: And when he had destroyed Seven Nations in the Land of *Canaan*, he divided their Land to them by Lot: And after that, he gave them Judges about the space of Four Hundred and Fifty Years, until *Samuel* the Prophet: And afterwards they desired a King. But before this general Revolt, We read *Judges 8. 22, 23.* That the Men of *Israel* said unto *Gideon*, Rule thou over us, both thou, and thy Son, and Son's Son also; that is, they offered to receive him to be their King, and to settle the Kingdom successively upon his Posterity; but that he rejected it, saying, *I will not Rule over you: That is, not as King;*

King; for it was the Kingdom of *Israel*, the Regal Power of which belonged to God alone, which they proffered, and he refused, and good reason he had for it; because the accepting of this would have been in a manner a wresting the Government out of God's hand: *The Lord* (saith he) *shall Rule over you*. Not that God Rules not by Kings as well as other kinds of Magistrates; but because God had established this way of Government among them by Judges, *Numb. 27. 16, 17, 22.* who had not so great a degree of Sovereignty as Kings usually had: And therefore it was not lawful to make an innovation in the Government, without direction from God. And upon this account their desiring a King in *Samuel's* time, was the highest act of Rebellion, that a People or Nation could then be guilty of; because they rejected God from being their King. And therefore it is said, He gave them a King in his Anger, and took him away in Wrath, *Hos. 13. 11.* which was the Lot of the first King of *Israel*, *1 Sam. 10. 11.* and *15. 1.* Anointed of God, and *1 Sam. 31. 4.* *Chron. 1. 10, 4.*

And as the *Israelites* rejected God from being their King, so the *Jews* rejected their King from being God, *i. e.* They could not believe in *Christ* the Eternal Son of God: Whereupon the Son of Perdition betray'd his Lord and Master. And from that very instant that Satan entred, and took possession

sion of the Traytor, he never left him till he burst assunder, and his Bowels gushed out. A dreadful Emblem of the Fate of Rebels against the King of Saints, and Lord of Glory. And 'tis remarkable, that, before he went to his own place, God shot at him with an Arrow, and suddenly, being wounded, he himself made his Tongue to fall upon him, crying out in the anguish of his Soul, *I have sinned, in that I have betrayed innocent Blood*, Psal. 64. 7. Matt. 27. 3, 4. And the Chief Priests and Elders said unto him, *What is that to us? See thou to it.* 'Tis strange! they should make so light of the matter as they did, seeing their Hands was as deep, if not deeper in the Fact than his. They often laid wait for innocent Blood, *Joh. 7. 1, 11, &c.* sometimes seeking for him themselves, and sometimes sending their Officers to take him. And before he was apprehended, They had consulted, *Mat. 26. 3, 4. John 11. 47, 53.* and determined to put him to Death. They had Covenanted with *Judas*, *Mat. 26. 15. Luke 22. 4, 5.* for Money to betray him into their Hands. They received a Band of Soldiers of *Pilate*, and appointed them to *Judas*, *John 18. 3.* They suborned and produced false Witnesses against him, that they might seem to observe some shew of Judgment, *Mat. 26. 59, 60.* At the last, when by a solemn Oath they had extorted from him a Confession of the Truth, namely, that he was
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was the Son of God, *Mat. 26. 63, 64, 65, 66.* without any further examining the Cause, they condemn him most guiltless : And having rashly Condemn'd him, they deliver'd him over to the Deputy, that he might put him to Death, *Mat. 27. 1, 2.* How then did this nothing concern them ! *What is that to us ?* They had no remorse for their Sin by *Judas* his Confession ; but could be present at their Lord's Execution, and insult him as the vilest Malefactor ; altho' from the sixth Hour there was Darkness over all the Land until the ninth Hour. And when Jesus, in the very separation of Body and Soul, crying with a loud voice, (which argued that he was Lord of Death, and died because it was his Will to die) had yielded up the Ghost : Behold ! the vail of the Temple was rent in twain from the top to the bottom ; and the Earth did quake, and the Rocks rent, and the Graves were opened ; which Things so terrified and startled the Centurion, and those that were with him watching Jesus, that they said truly, *This was the Son of God :* Or, as *St. Luke* has it, *This was a Righteous Man.*

Moreover, altho' the Angel of the Lord, whose Countenance was like Lightning, and his Rayment white as Snow, for fear of whom the Keepers did shake, and became as dead Men, descending from Heaven, declar'd his Resurrection, and those chief Priests and Elders had been apprised of all
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the Things that were done; yet did they not relent, but endeavoured to subvert the Truth of Christ's Doctrine and Miracles; and to that end gave large Money to the Soldiers to say, *That his Disciples came and stole him away whilst they slept.*

And thus, as you have heard, were they not afraid to stretch forth their Hands against the Lords Anointed: And even as *Sodom* and *Gomorrhah*, and the Cities about them, had been suddenly overthrown and set forth for an Example, suffering the Vengeance of Eternal Fire: So was the final excision and cutting off the *Jewish* Nation, when Wrath was come upon them to the uttermost; a lively Representation of the dreadful Judgment of the great Day. And when the Graves at last shall have swallowed up the Man of Sin and his Accomplices, those Blood-thirsty Persecutors, then shall they hear the Voice of the Son of God, which shall call them forth to Judgment; and as there's none so great, so neither is there any Man whose Circumstances are so little or minute, as to escape the Cognizance of God in that Day. *Then shall the Kings of the Earth, and the Great Men, and the Rich Men, and the chief Captains, and the mighty Men, and every Bondman, and every Freeman, hide themselves, and in vain call to the Mountains and Rocks to fall on them, and hide them from the Face of him that sitteth upon the Throne, and from the Wrath of the*

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Lamb, when the great Day of his Wrath is come.

To what purpose then are all the Machinations of wordly Powers against the Lord Almighty? *When his Hand takes hold on Judgment, he will surely render Vengeance to his Enemies, and will Reward them that hate him, Deut. 32. 41. Psalm 2. 1, 2, 3.*

Here then you have *First*, A short Description of the Odiousness of Sin in the Head or Root of it, which is the Devil.

Secondly, The further Malignity and accursed Nature of it in a Carnal Mind, which is Enmity against God, and is not subject to the Law of God, neither indeed can be. And,

Thirdly, The mischievous Effects and Consequences of it, *to wit*, Death and Eternal Damnation, which had been the Portion of us All, had not our Lord himself tasted Death for every Man, who being made perfect thro' Sufferings, became the Author of Eternal Salvation to all that obey him.

And now what remains as a Remedy against this Sin of Rebellion against God, and his Vicegerents, Acting pursuant to his Laws, but a firm Belief of Christianity, which I take to be the principal Means to bind Men unto Obedience to God, and Subjection to the higher Powers; without which all Politick Courses fail, and are found by Experience too weak and ineffectual.

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This Sense of our Duty to God, is the best Method for keeping us Obedient to his Vicegerents, and for setting us upon hearty Endeavours to promote the Welfare and Happiness of the whole Community; for as no Government can subsist without Religion, nor continue if the Subjects of it have not the Fear of God; so on the other Hand, no Religion can obtain its end, either in promoting Virtue, maintaining Justice, or promoting the Peace and Prosperity of a Nation, without the Word of God: *For in vain do they Worship me (saith the Lord) teaching for Doctrines the Commandments of Men,* Mark 7. 7. 'Tis therefore the Interest, as well as the Duty, of Kings and Princes, and of all the Ministers of Government (as they desire their own Preservation, and the Continuance of their Authority, and hope to do any Good in their several Stations) to make it their chief Care and Business to suppress all Irreligion and Vice, and to promote Religion and the Fear of God among their Subjects, without which (in a word) they themselves can never be Safe, nor their People Happy.

Neither Power nor Policy will still keep under a Wicked and Rebellious People, who are altogether Strangers to, and know nothing of the Power of Religion: If all Men were, *divine*, true Servants of God, they would be good Subjects unto their King; for till Obedience be willingly yield-

ed unto God, it can never conscionably, and then not constantly be yielded unto Men: He that is Rebellious will be Rebellious still, when his Duty thwarts his Interest, notwithstanding all the mighty Boastings of his Loyalty; yea, so contemptible is the pretended Loyalty of Wicked Men, that their Allegiance, generally speaking, is no less than Sacrilege; for instead of giving to *Cæsar the Things that are Cæsar's*, they give unto him (and he accepts) the Things that are Gods; And why then should it seem strange, if sometimes they have been destroyed, both they and their Kings?

Princes, undoubtedly, have no Power to loose him whom God hath bound, nor to bind him whom God hath loos'd, *to wit*, they cannot Command what God hath Forbidden; nor Forbid what God hath Com-manded.

The Regal Power is indeed to be established over all Persons Ecclesiastical and Civil only in the Lord, who must be acknowledged the Sovereign Lord and King of his Church, to Rule it by his Word and Laws.

Nor can we form a more exact and adequate Idea of the Church of God, than from that Description of it, 1 Pet. 2. 9. *But ye are a chosen Generation, a royal Priesthood, an holy Nation, a peculiar People, that ye should shew forth the Praises of him, who hath called you out of Darknes into his Mar-velous Light.* In

In which Words the Design of the Apostle is to enumerate the peculiar Privileges and Prerogatives of Christians, shewing the use they should make of them, and to what end they were conferr'd upon them

If we would know in what respects the Godly exceed, and wherein the Righteous, which constitute the Church of God, are more excellent than their Neighbours, we are to consider their Election, Alliance, Kindred or Generation; the Dignity of their Function or Employment; their outward Behaviour, and holy Conversation; their Number, gracious Acceptance and favour with God.

It is one of their principal Comforts to consider, that they are elect and distinguished from other Men by Faith in Christ Jesus; That Faith which Works by Love; which purifies the Heart and overcomes the World; which is accompanied with Vertue, and Knowlege, and Temperance, and Patience, and Godliness, and Brotherly Kindness, and Charity.

Now it must needs affect them greatly to consider, that they, by the meer Goodness, and free Grace of God, without any Desert of their own, were chosen before the Foundation of the World from all Eternity, *Rom. 11. 7. To an everlasting Kingdom and Glory, and that immutable. 2 Tim. 2. 19.*

2. 19. *Notwithstanding they were all by Nature Children of Wrath, even as others.*

Hence we are all exhorted to make our Calling and Election sure, 2 *Pet.* 1. 10. The certainty whereof consists in a Separation from the World, wrought in us by the Gospel of Christ, *Eph.* 1. 4. Evidenced by a Contempt of earthly Things, as inconsistent with the Love of God, 1 *John* 2. 15. Relying intirely upon Christ for Righteousness and Happiness, which is called the Faith of God's Elect, chosen to Salvation, thro' the Sanctification of the Spirit unto Obedience, and belief of the Truth, and distinguished by the Spirit of Adoption, *Eph.* 1. 5. more especially conforming them to Christ in Affliction ; as for Example, To be hated of the World, reviled, and persecuted, is a manifest token that they are not of the World ; *For if they were of the World, the World would love its own ; but because they are not of the World, but chosen out of the World, therefore the World hateth them.* And that their Afflictions are the Afflictions of the Gospel, will further appear, in that they, like their Master, learn Obedience by their Sufferings, not going out of the way of their Duty, knowing, that in the Issue all Things shall work together for their Good, which is the best evidence Faith can follow, in applying God's Promises made to us in Christ. Christian Assurance (which is experimental only,

ly, having no other Evidence than what ariseth from Obedience and Satisfaction) fortifies the Soul, and prepares it for all events; He shall not be afraid of evil Tydings, his Heart is fixed trusting in the Lord; Tho' the Waves dash, and the Winds rise, tho' the Storms increase, and the Floods beat in, yet the House stands, the Foundation is sure, 'tis built upon a Rock.

The next Thing wherein they excel is, their Alliance, Kindred, or Generation: This Word Generation, according to a late judicious Author, signifies sometimes an Age or Succession of Men, or so many as live in the World in the Age of one Man; *soone Generation passeth, and another cometh, &c. Eccles. 1. 4.* Sometimes it signifies a Progeny or Off-spring; That is so many as do descend out of the Loins of such a one, as the Generation from *Abraham to David*, *Mat. 1.* Sometimes it signifies a Kindred or Stock, and so not only Carnal but Spiritual; and thus wicked Men are said to be an evil and adulterous Generation, *Mat. 12. 39.* As to that which is Spiritual, they are all a kin one to another thro' the Blood of Christ, *Gen. 3. 15.* as they descend from the second *Adam*, and are of an Heavenly Extract, an illustrious Family, and of the Household of God.

Hence every Christian is bound, in case the Cause of Truth, and good of the Church call

call for it, to lay down his Life for the Brethren, 1 John 3. 6. *I know, saith our Lord, the Blasphemy of them that say, they are Jews and are not, Rev. 2. 9. Ay, and known unto him also is the Blasphemy of them that say they are Christians and are not, Rev. 2. 23. but persecute those that are.*

Our blessed Lord having long since read their Doom, Mat. 23. 33. *Ye Serpents, ye Generation of Vipers, how can ye escape the Damnation of Hell?* As if he had said, whatsoever becomes of others, yet your Damnation slumbers not.

As to the Dignity of their Function: *First*, They are already made both Kings and Priests unto God, Rev. 1. 6.

Secondly, They have now the State of Kings, and may be known, *1st*, by their Apparel, they have Royal Robes and Garments of Salvation; *2dly*, They have a great Retinue, and are guarded by Angels, Ps. 34. 7. and 91. 11. Heb. 1. 14.

Thirdly, They have a commanding Power, not so much over others as over themselves; they have and keep the Commandments of God, bringing down all Imaginations, and every high thing in them, that exalts it self against the Knowledge of God, and every Thought into Captivity unto Obedience to Christ Jesus; and herein is their Power Absolute, and not to be controll'd.

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As we have heard of the Royalty, so here we have a distinct account of the Christian Priesthood, *Isa. lxi. 6.* a singular Privilege, if we either consider the Kinds of Priesthood, or the Specialties of their Employment; for as to the Kind, the Priesthood of Christians is better than the Priesthood of the *Levites* the Sons of *Aaron*, as they are *Priests after the Order of Melchisadeck*, as Christ himself was, in which Order, every Priest was a King.

And as to the Specialties included in it, they are divers.

As *First*, They are therein separated and consecrated to God: The Godly of all the People in the World, are the only People devoted to God, chosen out of the World as his Portion, as the *Levites* were out of *Israel*.

Secondly, It implies an intimacy, nearness, and communion with God. The Priests lived in God's House, and stood always before the Lord, dwelt in his Presence, and made the nearest approaches to him: So do the Godly, They only dwell in His Sight, enjoy His special Presence, and see His Glory, who satiates their Souls with fatness, *Jer. xxxi. 14.*

Here's Terror to wicked Men, whether they be Hypocrites or openly Prophane; For as Strollers, or vagrant Stage-Players upon a Stage, acting the Parts of Kings, are by the wiser sort of Men accounted as Rogues and Scoundrels; so Hypocrites,

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like their Father the Devil, who can turn himself into an Angel of Light, and yet remain a Devil still (which is his Master-piece, and one of the greatest Misteries of Iniquity) can, and often do transform themselves into Children of Light, and yet not have so much as one spark of true Grace in them, but still continue to be Hypocrites, the worst of Men except Apostates: But yet cannot the most refined, or best accomplish'd Hypocrites express the Life and Power of Religion, nor yet the Peace and Joy of true Believers, whom they brand and treat as Schismatics, Enthusiasts, or Phanaticks; and out of that implacable hatred, and malignant Aversion which they bear to the Image of God, are many times not afraid to rush into the sacred Presence, and hale from his Altars, the Worshipers of the living God; offering the greatest Indignities to the Priests of the Lord, the Children of the most high, each one resembling the Child of a King, whereby they are known to be nobly descended, what Disguise soever may be put upon them. But let not the Children of light presume to act the Parts of Hypocrites, nor have any fellowship with the unfruitful Works of Darknes; but rather reprove them, and always demean themselves as Princes, such as are anointed and shall in Time be crown'd Kings, holding fast that which they have, that no Man take away their Crown, *Rev. iii. 11.*

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And as to the openly Profane, they are neither to be fear'd nor trusted ; for their Breath is in their Nostrils, *Isa. ii. 22.* And wherein are they to be accounted of ? Wherein was *Zedekiah* that profane wicked Prince of *Israel* to be relied upon, when his Day, to wit, the Day of Retribution and just Punishment of his Wickedness was come ?

The Holiness of Christians is their next Prerogative, wherein they excel all others, both in Point of Justification through the Righteousness of Christ imputed, and Sanctification through his Righteousness imparted to them, and that Grace which is begun in them here, shall hereafter have its consummation in Eternal Glory. This may Caution them not to be wicked over-much, *Eccles. vii. 17.* that is, not to think too meanly of themselves, for that their Adversary the Devil, and his Agents are ready and likely enough to render them vile and contemptible, both in the Sight of God and Man.

The best way therefore to silence foolish Men, is by an Holy Conversation, *1 Pet. ii. 15.* And the way finally to get rid of all our open and intestine Enemies, is to resist the Devil stedfastly in the Faith, striving against Sin, to renounce the World, and to crucify the Flesh with the Affections and Lusts.

Their next Prerogative implied in this Word Nation, is their Number.

If we consider the Church abstractedly, as when the Scripture saith, *That Christ took not on him the nature of Angels, but the Seed of Abraham* ; doubtless the Children of Wrath are more in Number than the Heirs of Salvation. But if we consider it extensively, and come to mount *Zion*, and unto the City of the living God, the Heavenly Jerusalem, the great Metropolis of this compact and holy Nation, in which are Thrones and Dominions, and Principalities and Powers, which guard the Avenues to the Place of the great King : I can hardly conceive how this Church, consisting of the Elect Angels, and Men under Christ their Head, who is over all, God blessed for ever, should be inferiour in Number to the Devil and his Angels, Instruments or Agents, that stand in opposition to the Kingdom of God.

Now, I say, tho' the Word Head is used sometimes for one who in any kind is before and above others : And in this sense Christ is the Head of Angels and Men ; yet here I would understand Christ and the Church in a more limited sense, that is, in a more near and communicative sort, conjoined as the Head is with the Body, and Members which are annexed and subjected to it. And in this sense Christ is Head over all Things to his Church, which is his Body, the fullness of him that filleth all in all.

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Let us then, to preserve our Union, walk with Christ, and be ever with him, even as it is in drawing a Circle with Compass and Lines from the Circumference to the Center; so it is with us, the more they come near the Center, the more they unite till they come to the same Point; the further they go from the Center in which they are united, the more they run out one from the other: So the nearer we come to Christ, the more we unite; but the further we run from him, the greater is our distance one from another.

He therefore that would denominate himself a Christian, must always observe the Fashions, and follow the manner of his Nation where-ever he comes, and so let his light shine before Men, that they seeing his good Conversation, may glorify God their Heavenly Father.

Lastly, They are a peculiar People highly favoured, and anointed of God, form'd and fashion'd for himself: They are his Workmanship created in Christ Jesus unto good Works.

And who then shall separate them from the Love of God which is in Christ Jesus?

He that toucheth his Anointed, toucheth the Apple of his Eye.

Remember how *Moses*, the Man of God, not able to brook the Insolence of the *Egyptian* beating an *Hebrew* Servant, slew him.

And was there not a time when God himself empower'd the Dumb Ass (appearing to be

be wiser than his Wrider) with Man's Voice, to rebuke the Madness of the Prophet?

Yea, so brutish among the People and unwise, is every Persecutor, that he Acts like one besides himself, even as *Solomon's* Mad-man, casting Firebrands, Arrows, and Death.

Well therefore doth the Psalmist compare these to Horses or Mules, which have no Understanding, whose Mouths must be held with Bit and Bridle, least they come near unto us; otherwise we cannot Rule them, nor prevent or hinder them from doing us harm.

A Man can never be too well provided, or guard against the Outrage of those furious Spirits, who damn all Moderation for Hypocrysy, and giving up the Churches Rights; and are most inflamed (as a Wise Man says) at those who do nothing but soberly desire them not to be Angry.

And the Reason why these (who call themselves Protestants) are so little touch'd with the feeling of others Infirmities, is because they have so many of their own. They can behold the Mote that is in their Brothers Eye, but consider not the Beam that is in their own Eye.

And now what is the great end of all our Gospel Privileges, but that we should shew forth the Praises or Virtues of him who hath called us out of Darkness into his marvelous Light; that we should walk
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worthy of the Lord unto all pleasing, that the Image of God might, as much as is possible, shew forth it self in us, and the Nature of God be expressed by us.

Why are the Virtues in us, called the Virtues of Christ; but because they are the Gifts of the Spirit of Christ, by which we resemble him, and grow more like him every Day than other, till we come to see him as He is.

This reproves ungodly Men in the Church, that profess the Service of Christ, and claim the Privileges of the Gospel, and yet by their filthy Conversation, cause his Name to be Blasphemed.

And as to the Christian Calling, 'tis founded on the Kindness and Love of God to lost Sinners, that ministreth to them his Spirit, perswading them to receive the Love of the Truth, and to obey from the Heart the Doctrines of the Gospel.

Dreadful then is the Case of those, who resist the Holy Ghost, and judge themselves unworthy of eternal Life, *Acts* xiii. 46.

The next Thing here considerable, is that of Darkness, which in Propriety of Speech, is the absence or privation of Light.

Metaphorically it signifies, First, The State of Ignorance, *Rom.* 2. 19.

Secondly, The State of Impiety, *1 Pet.* ii. 9.

Thirdly, The State of Misery, *Psal.* cvii. 10.

As to that Darkness out of which they are called, the Darkness of Ignorance, is
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here principally intended, tho' other sorts of Darknes, as Fear and Horror, and other Afflictions many Times arising from the remainder of Corruption in the Hearts of Believers, notwithstanding Christ may be in them the Hope of Glory, are not utterly excluded.

From whence 'tis evident, that the State of Men, not effectually called, is a dangerous State indeed, in that they have no part in this saving Light, but lie still in the Darknes of their natural Corruption, and having no hope, live without God in the World, and know not how soon they may be cast into utter Darknes.

Happy then are they, and they only, whom God hath delivered from the Power of Darknes, and hath translated them into the Kingdom of his dear Son; for altho' some of the best of Men that here know but in Part, may take up that complaint, *Job. xix. 8.* and *xxxvii. 19.* yet are they not under the Power of Darknes, *Coloss. i. 13.* *He that believeth not, abideth in darknes,* *Joh. xii. 46.* nor are they under a gross and palpable Darknes, they can see their Way, and are all taught of God. The Gospel is now truly Taught, *1 Joh. ii. 8.* they are therefore called the Children of Light, *1 Thess. v. 4, 5.* and light must shine and not be hid, *Luke xi. 33, 35.*

Finally, This Light is a marvellous Light which they are called into; a Light that is
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commanded to shine out of Darknesse, 2 Cor. 4. 6. Here in is a marvellous Thing indeed, That the Sun should shine in the Night, or at Evening, Zech. 14. 7. And yet again the more Marvellous, in that it shines only to the Godly. There was Light in *Gosben*, when *Egypt* was cover'd with thick Darknesse; The Light of Christ shineth not in the Reprobate, 2 Cor. 4. 4. From an Unbeliever Christ is absent even when he is present. *The Light shineth in Darknesse, and the Darknesse comprehendeth it not. Come now all ye People, and see the Workmanship of God! more excellent in regard of Christ its Head, than all the Creatures which God hath made: Is not this the Church? That Woman clothed with the Sun, crowned with Stars, and trampling the Moon under her Feet, led into the Wilderness, and conflicting with the Dragon? Behold! yet a little while and Zion shall be deliver'd, and the Church Militant rejoice and triumph in the Lord over all her mighty Enemies, which shall no more assault nor tyrannize over her for ever.*

And who knoweth (or rather, who shall doubt) whether our Sovereign Lord King *George*, is come to the Throne of these Kingdoms for such a Time as this; namely, a time for the compleat Deliverance of God's Church and People out of the Hands of all their Enemies.

There are many of us yet alive, who saw our Religion and our Laws, so boldly
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violated

violated and trampled under Feet, that we could not but fear the Loss of all our Rights, and Liberties ; when God by that mighty Prince King *William* of immortal Memory, freed us from our impendent Dangers, who despised his own, for the Sake of our common Safety, exercising himself in Arms and Dangers, for a Check to mighty Oppressors, and the seasonable Relief of distress'd Mankind. But yet were they not able to answer to God and their own Consciences, those desponding Murmurs, and unreasonable Complaints, which (as a great Man says) were more than whispered in our Streets.

How much less then were they able to account for the Tumultuous Proceedings of that barbarous Rabble, animated by a Seditious Spirit, and swelled into Rebellion after the Reduction of that haughty *French* Tyrant, and the Advancement of our Victorious Army crowned with Success on every side ? When yet on a sudden, a Voice was heard proclaiming, *The Church, the Church is in Danger* ; which took such effect in the time of the late memorable *Queen Anne*, that a Peace was then had, when a War should much rather have been pursued or prosecuted with *France*, with whom we might no more on any Terms, either to have made Peace, or Covenanted with them, than the *Israelites* might make Peace with the Nations cast out before them, and were to be utterly destroyed by them, *Deut. 7. 2. Judg. 2. 2. Deut. 23. 6.* And

And since his now Majesty's Accession to the Crown, have not these, *venti Typhonici*, these restless and violent Spirits endeavour'd to cast all into Confusion and to take away Peace? yea, may we not with the *Psalmist* say concerning them, *Psf. 93. 3, 4, 5, 6. The Floods have lifted up, O Lord, the Floods have lifted up their Voice, the Floods have lifted up their Waves?* As if the Lord on high had not been mightier than the Noise of many Waters, yea, than the mighty Waves of the Sea; or could not now as easily still the Noise of the Seas, the Noise of the Waves, and the Tumult of the People, as when in Times past he arose and rebuked the Winds and the Sea.

And what, tho' now the Children of *Be-lial*, to wit, certain Lewd and Infamous Persons of the basest sort are gone out from amongst us, and others, in despite of all that hath been said and done from the Throne for securing the Church, have laid a Confederacy with them; altho' I tremble to think what had been the dreadful Effects of such prodigious Wickedness, had the Almighty kept Silence, and our God held his Peace; for surely, the greatest amongst Men, without the Care and Aid of the Almighty (as hath been long since observ'd) is but a poor wretched Creature abandoned to Misery. Yet now, blessed be God, who, as an earnest of his Merciful Kindness towards us, hath delivered up the Men that have
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lifted up their Hand against our Sovereign Lord the King, and hath reserved to himself so many Thousands that have not bowed their Knees to *Baal*, nor kissed the *Pretender*, but have been able to convince the World, that Loyalty is of the Essence of their Religion; and that the Wisdom of God never wants sufficient means to rescue his Church without dishonouring his Religion. 'Tis therefore most ridiculous to believe, that the Church is now in Danger from the glorious Administration of the present Government; And may he that shall be found at the Head of this Insurrection, meet with, or share the Fate of *Sheba* the Son of *Bichai* the Rebel, and the filthy Carcase of this Conspiracy be wrapt up in Confusion and buried out of Sight, no more to embroil or annoy these happy Kingdoms of *Great Britain* and *Ireland*.

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